

THE DRUMME OF DEVOTION,

Striking out an Allarum to
Prayer, by signes in heauen, and
Prodigies on earth.

*Together with the Perfume
of Prayer.*

In two Sermons, Preached by
William Leigh, Bachilor in Diuinitie,
and Pastor of *Standish* in Lan-
cashire.

Luke 21. 28.

*And when these things begin to come to
passe, then looke vp, and lift up your heads,
for your Redemption draweth neere.*

LONDON

Printed by *Tho : Creede*, for *Arthur
Iohnson*, dwelling in *Pauls Church-yard*,
at the signe of the white Horse.

1613.





TO THE RIGHT
HONOURABLE SIR

Thomas Parry Knight, one of his
Maiesties most Honourable priuie
counsell, and Chancellor of his High-
nes Dutchie of *Lancaster*, together
with the Right vertuous & Re-
ligious Lady his wife, grace
be multiplied in this world,
and glory in a better.

Right honourable,

IF (*as the Psalmist saith*) The Lord
hath so doone his maruellous
workes that they ought to be had
in remembrance, and are much
sought out of all such as feare him:
pardon me in your honourable patience,
while I presse with passion such prodigies,
as haue fallen out of old in former
times, and now of late in these moderne
daies of danger wherein we line. All har-
bingers of Gods Irefull wrath and in-
A 3 digna-

THE EPISTLE

dignation for mans transgression; And yet I know not how, (which is a wonder of wonders) signes from heauen, are not respected, sinnes on earth are not repented for. We can discerne the face of the skie, like the Iewes in the Gospell taxed by our Saviour, and thereby we dare prognosticate of the effects of faire or foule weather to come, but we cannot discerne, either by signes from heauen, or prodigies on earth, how the Lord is risen out of his place, and threatneth our destruction if we repent not.

The meditations bereof, I am bold to put under the shelter of your honours protection, and pray they may passe your inditious eye, in sort as they are tendered, that is, from the dutie and service I owe in many respects, being otherwise unable to answer the same, but in such passages, of prayer and religious exercises as fall within the compasse of my profession. And surely such passages are best suited to your selfe, whom religion hath made honourable, and worthy those great and waightie employments you haue undergone abroad in forraigne parts, and at home within
the

DEDICATORIE

the kingdome, under two religious Princes.

Besides, spare me to seeke protection at your honours hands, in regard of the place you beare with vs, under God and the king, our worthy Chancellor, the sterne of which gouernment you haue moderated for many yeares, with such iustice, mixed with mercy, as I dare appeale to your clemencie and milde censure, in any thing I haue here tendered.

And for the latter Sermon, which is the Perfume of prayer, (the Arrow of our deliuerance in the daies of danger) I trust it shall not be offensive, if I make it proper to the Elect Lady, your religious wife and consort, whose practise of much pietie, with prayers and teares (Church-weapons,) haue beene, are and will be a blessing to your house, and an ornament to the Church of God, whilst Anna-like, she frequents the Temple & house of God, treading upon that holy ground, with no lesse due, then true deuotion.

*And now the Lord Iesus, as he hath watched you together in grace, and giuen
you*

THE EPISTLE

*you much honour, with length of daies,
esponse you to himselfe in the kingdome
of glorie, that you may come to the feast,
and mariage of the Lambe, crowned with
glorie, and clad with immortalitie, en-
signes of a better world, whither Christ
is gone before and hath traced you the
way to follow after : which because you
haue faithfully done, he will come and
fetch you to himselfe in a time accepted,
that where he is there may ye also be. A-
gainst which day and blessed houre, the
Lord God of heauen prepare you, with
your oyle and your lamps light, that ye
may meete him in the cloudes, and so be
caught vp to raigne with him for ever-
more. Amen. Amen.*

Your honours most hum-
ble, and at command,

William Leigh.



THE DRUM OF DEVOTION.

Striking out an Allarum to
Prayer, by signes in heauen and
prodigies on earth.

ACTS II.

- 19 *And I will shew wonders in heauen
aboue, & tokens in the earth beneath,
bloud, and fire, and the vapours of
smoke.*
- 20 *The Sun shalbe turned into darkenes,
and the Moone into bloud before that
great & notable day of the Lord come.*
- 21 *And it shalbe, that whosoener shal cal
on the name of the Lord shalbe saved.*

VPon the reading of this Scrip-
ture prophelied of by *Ioel*, ap-
plied by *Peter*, and to be acco-
plished in the latter daies, me thoght
B I heard

Habackuk

2.2

I heard the Lord speaking from heauen, as hee did by another Prophet, and say; *Write this vision, and make it plaine vpon Tables, that hee may runne that readeth it, for the vision is for an appointed time, and at the last it shall speake and not lie, though it tarry, waite, for it shall surely come and not stay.*

Now, what it is that shall come, and not stay, is the subject of my speech, and the diuision of my Text. There shall come signes and wonders in the latter dayes to provoke our repentance; there shall come faith and confidence to all the godly, to assure them of deliverance, and to this end are wonders wrought, as in heauen aboue, so in the earth beneath, bloud and fire, and the vapour of smoake, that the dampe of our sinnes might be put out by the breath of our Saviour, whose presence wee may be assured, then presseth neere vs, when these his wonders are vpon vs.

If Kings of the earth stirre, the commons are moved; shal the King of heauen rise either to bee iudged,
or

or iudge the world, and shal the creatures sit still? surely no, for though we his reasonable & religious creatures bee silent in our sinnes, and say nothing, yet shall the senselesse creatures grieve and grone after a deliverance, I say deliverance from the bondage of corruption, wherein they are, and from the dampe of sinne, wherewithall they are pestered. Of these in order as God will. And first of prodigies provoking our repentance: next of the sweet perfume of prayer, assuring vs of deliverance, when feare and fire shall fine vs for our good; for it shall bee, that whosoever shall call vpon the name of the Lord shall be saved.

What may be the meaning of the spirit in this place, touching the time and manner of these signes, when, and how they should appeare to the worlds wonder, divers haue diuersly diuined: 1. Some say the accomplishment should bee at the second comming of Christ to judgement, and bee harbingers of that

dreadfull day: 2. Others, for it shall bee at the sledge and sacking of *Ierusalem* by *Titus* and *Vespasianus*: of which opinion the Greeke Paraphrase is, which citeth *Iosephus* writing thereof: 3. Some say, the accomplishment should bee at the death of Christ, and in the day of his passion, when all the world should bee passionate for him, but not with him, for hee must tread the wine-presse alone. Lastly, and the least in reputation of iudgement are the Iews, who euen at this day vnderstand it to bee meant of the warres of the Israelites, with *Gog* and *Magog*, *Ezechiel*, 38.39.

But that I seeme not more opinatiue then orthodoxall, I may safely say with the precedent words of my Text, that these shall bee accomplished in the latter dayes, which are alwayes taken for the dayes of Christ, when with the effusion of his bloud hee will power out the abundance of his spirite vpon all flesh, and withall shew his wonders

wonders from time to time to a senselesse world, senselesse of it Sauiour, so as from the first day of his comming in grace, to the last day of his appearance in glory, wonders shall appeare, more or lesse, to the comfort of the godly, and confusion of the wicked.

And surely, it is respectiue to see, how sparing the Lord is of his judgments, and how plentiful in his mercies, his bloud and spirit are powred out in a abundance, his signs & prodigies are but sparingly shewed, and pointed at, as harbingers of his wrath to moue vs to repētaunce, bloud shed, spirit powred out: O bottomlesse depth of mercy! signes but shewed, and prodigies but pointed at, limiting both feare and fire that it fall not vpon vs before we repent, there was never mercy either met it on earth, or matched it in heaven, and therefore I know not whether I shal more willingly admire his loue in spending his mercies vpon vs, or his vnderferued fauors in prouoking our repentance.

David in the person of the faithfull, and in a case nothing different, mourneth over *Sion* with this
Psal. 74. 6. wofull complaint, *Wee see not our signes, and there is no Prophet left, but Lord how long?*

Where it is to be observed, that they doe not complaine, because they haue no Captaine to lead them in the field; but that they haue no Prophet to instruct them in the faith: accounting it a greater calamity to lacke the heauenly food, then the earthly fight: nay more, and to come neerer the proper Subiect I haue in hand, these Saints in *Sion* sorrow not for that they haue no Ensignes to follow on earth: but because they haue no signes shewed them from heauen, to assure them of the Lords presence to fight their battels, and be propitious, deeming it more disastrous to faile of signes aboue then of Ensignes below; where prophesie is not, there the people perish: and where neither wonders from heauen wound vs to repentance,

tance, nor tokens below proooke vs
to prayer, we are in danger, and die in
our security.

*Are not all things as they were in the
beginning* : so saide a secure world in
the dayes of *Peter*, musicke, mirth,
and minstrells were in their feastes,
velvet, silke and sables were on their
backes, their coffers were full of sil-
uer, gold and pearle, their dishes
were filled with dainties, their gar-
ners with graine, their stawles with
fatlings, and their Orchards with all
manner of fruit, their gardens and
fields diaperde with all variety of
frutes, they felt neither sinne with-
in, nor sorrow without, no wonders
in heaven aboue, or tokens in the
earth beneath, bloud and fire, and the
vapour of smoake were vnnearth
scene, and therefore no marvell if
they put farre away the euill day, and
suncke in their security.

When *Israel* was full, then shee
kicked against the Lord, and her sin
increased as the signes decreased, til
tokens from the Lord had taught

her another discipline, the vapour of smoake blasted her garland, when it was at the greenest, famine, sword, & fiery Serpents, brake her heart to better obedience, and the Lord was mercifull vpon their repentance.

VVe thinke it goeth well with vs, when our waters keepe the course of their wonted Channels without inundations, when the North is clear and light without fiery inflammations, when neither Sunne nor Moon labourerth of an Eclipse, we deeme the day blessed, when the ayre is pure, and the windes are still, when the seas are calme, and no thunder breaketh the cloudes; yet better it were if thunder-clappes from aboue did breake our hearts, and prodigies below plowed them vp for a softer mould, against the day of haruest, when the Lord shall come in the cloudes, with his fanne in the one hand to winnow all, & fire in the other hand, to purge all; the corn for heaven, and the chaffe for bell.

Moabs rest, was Moabs ruine: and surely

surely, I could never yet see, but the world that flattereth vs, is more dangerous then the world that persecuteth vs, according to that *periculosior mundus blandus quam molestus*: It was said of David, By one who saide well, *factus est securus devictis hostibus pressura caruit tumor excrevit*: When he had no fight hee fell from his God, and the proud tumor of his lust, the lesse it was handled, the more it rankled.

The doctrine is good for the generall, and so I will descend to a more particular vse of signs, & it may be to shew that he can be mercifull without means, the Lord will sometimes be silent, & shew no wonders, but passe vs like the sweet running waters of *Shiloh*, that goe softly by *Sion*, but when it pleaseth him for our loude crying sins to come in judgement, then wil hee swell like the turbulent waters of *Iordan* that run roughly, the wil his signs & wonders bee harbingers of his wrath, warning vs of his neare approach, ready to destroy, if we repent not. But

But to worke a certainty out of such wonders as the Lord hath wrought, either by himselfe in the old Testament, or by his Christ in the new: It is to be observed, that ever vpon his coming to a worke of judgement, or a worke of mercy, there hath gone before him a commotion of Creatures to present his presence; for as I haue already saide, If when Kings of the earth stirre, the people are moued; shall the God of heaven rise from his rest, and the creatures sit still? I say, sit still before his presence, in whose voice there is feare, and in whose face there is fire, for even our God is a consuming fire.

Heb. 12.
29

When the Law should bee divulged from the holy Mount, the Lord
Deut. 33.2. came from Sinai, and rose vppe from Seir vnto them, and appeared clearely from Mount Paran, and he came with ten thousand of Saints, and at his right hand a fiery Law: the ayre thundered, the hills trembled, burning, blacknes and darkenes were his pavilion, and

*so terrible was the sight which appeared, Heb. 12.
that Moses said, I feare and quake: It 21
was a great day, fearefull and fiery,
because of a fiery Law; what maruell
then, if vpon the approch of so great
a majesty, the earth shooke, & the
heauens dropped at the presence of Psal. 68. 8.
this God, even the God of Israel.*

What should I say more of *Isra-
els* God, sith at the brightnes of his
presence, the red sea was diuided, &
Iorden was driven backe, Quailes
fell from heaven, and the Rocke
gushed out water springs, the sunne
stood still in *Gibion*, and the Moone
in the vally of *Aielan*: Surely, surely,
at the presence of this great God, *the
heauens and the earth shall shake, but
the Lord will be the hope of his people. Joel. 3. 16.*

But leaue we them elder dayes, &
come we to the later times mentio-
ned in my Text; Nay, leaue we that
God of Majesty, and come we to the
God of mercy, euen to the dayes of
Christ, who, when hee bowed the
heauens, and came downe into our
flesh, though hee fell vpon vs like a
shower

shower of rain vpon a fleece of wooll in sofnes and in silence, yet the heavens were shaken at the brightness of his presence, whē at his birth Angels sung his lullaby, and at his death, all the creatures of God mourned his funerals.

To tel of the prodigies that fell out at his birth, and of the wonders that were then seene, I will bee the more sparing to speake, because out of holy Writ little can be said thereof; yet if approued hystories may speake, & Chronacles of eldertimes, may bee admitted for Records of truth, that blessed Babe, euen in his birth, by signes and wonders was approved to be the vndoubted son of God, the Messias and Saviour of all the world. It cannot be denied which holy Writ averreth, *Fulget in terris lux nova de caelo*, And another star appeared at his birth, and Angels were heard to publish his prayes with glory in heauen, peace on earth, and good will among men; yea, and to attend the presence of that blessed Babe, Kings
came

came from farre to offer their gifts, Kings of *Arabia* and *Seba* they offered of their purest gold, and sweetest perfume; that which the shepherds heard from heaven keeping their flocks vpon the downes of *Bethlebe*, they preached to mē vpon this earth, and all these are holy wonders of holy Record, shewing signes from heaven vpon the approach of that blessed birth, whose breath, as some write, blew open the doores of that great *Pantheon* at *Rome*, I mean the Temple of all the Gentile gods, who vpon the birth of Christ fell down & brake their necks, as *Dagon* did before the Arke. I might tell how Divels were daunted at his comming, especially when the time of his appearance drew neere, and I will here onely mention two Oracles of *Apollo* concerning this matter, one to a Priest, and the other to a Prince.

A Priest of *Apollo* demanding him of true Religion & of God; answer was made out of the hollow vault, O vnhappy Priest, why doest thou aske me

*Snidas in
Thulis.*

me of God, that is the father of all things, and of this most renowned Kings, deare, and onely sonne, and of the spirit that containeth all; Alas, that spirit will enforce me shortly to leaue this habitation and place of Oracle.

*Smidas in
vita An-
gusti.*

The other Oracle was to *Augustus Caesar*, euen about the very time of Christs birth, who desirous to know who should raigne after him, would needs goe to *Delphos*, and withall learne what should become of things when he was dead; to which *Apollo* for a great space would make no answer, till *Caesar* had importuned him from sacrifice to sacrifice, till he came to the great Hecatomb: whē as it were enforced, *Apollo* vttered these strange words vnto him; *An Hebrew Child that ruleth ouer the blessed Gods, commandeth me to leaue this habitation, and out of hand to get mee to Hell; but yet do you depart in silence, from our Altars:* Whereuppon the Emperour standing agast, and musing with him selfe what this answer might bee,
retur-

returned to *Rome*, and built there an *Nicēph.* 23
Alter in the Capitol, with this inscrip- *Hyris.* 17.
tion, *Ara Primogeniti Dei*, by both
which you may see how Diuels were
enforced to leaue their habitations
on earth, vpon Christ his dwelling
in our flesh; his Incarnation was their
execution, and they were enforced to
howle & vtter out their own miserie.
When it pleased him to swaddle vs in
his mercy, and so with this merciful
myracle of our Sauours birth, went
the miraculous mercies of our deli-
verance from sinne, death, and di-
uels: his blessed birth being attended
vpon, as I haue said, to the wonder
of al the world, with these signs from
aboue, and tokens below, harbengers
of his most glorious and royal pre-
sence.

From the wonders of his birth, it
followeth wee came to the wonders
shewed at the death of Christ, when
vpon the effusion of his bloud, there
was a cōmotion of all creatures high
and low, in heauen and on earth, all
griued and groned to see and be-
hold

hold so dolourous a spectacle: The Sunne was darkened, and the Moone became bloody, stars fell from heaven, and the earth quaked, rockes burst asunder, and *Sheal* was shaken; nay more, it was a day of darkenesse, covering all the land as with a curtaine; when heaven was shut from it shine, and the graue was shaken, when that Kingdom of death and darkenes was conquered by Christ, whereby his death killed death, and by his life gained vs life with immortality: nay more, was it not a wonder to see how the vayle of the Temple rent, when mens hearts would not relent: In a word, the foundations of the earth were out of course; and what had that righteous one done?

Surely, surely, though the prodigies be past with the passion, & tract of time hath vayled it from our flesh, that wee see it not, yet can it never from a passionate faith, that it feele it not: for to this end hath God giue vs the spirit of prayer and compassion (as *Ezech. 12.* saith another Prophet) that we should weepe

weepe because of him whom wee haue pierced, but woe is me to tell who is sorrie for the afflictions of *Ioseph* the yron of sorrow, entered into the soule of our Saviour, & we are senselesse of his sufferings, if man will not be moued, thou earth, ye rockes, graues, Sunne, Moone, and Starres, pleade the cause of the Innocēt, and say, what hath the righteous done? Innocēt hands whom haue ye spoyled? and yet are ye perced? Innocent heart, against whom hast thou Imagined euill? & yet art thou gored? Innocent mouth, of whom hast thou spoken euill? and yet art thou spunged? gracious face, & countenance, vpon whom hast thou lowred, and yet art thou spit vpon? head full of dewe, and lockes with the drops of the night, so wooing vs in grace, & now wedding vs in glory, how wet thy temples crowned with sharpe thornes, to the effusiō of thy blood? and yet are we senselesse of thy suffering? we haue sinned, and he hath smarted, the Iust for the vniust, and

1. King.
13.2.

if we will be silent still and say nothing, to cleare the innocent, Sunne Moone and Starres, earth Rockes and Graues, will pleade the Lords quarrell, and say, what hath the righteous done? When the man of God came out of *Iudah* vnto *Bethell*, and *Ieroboam* stood by the Altar to offer Incense, in reprehension of the kings Idolatric, he cryed against the Altar, by the commandement of the Lord and said; *Altar Altar, thus saith the Lord: Vbi alloquitur aram melliorem corde Ieroboam*, where and when he spake to the Altar softer then the heart of *Ieroboam*.

The heard harted Iewes then, and we now, stand by the crosse of Christ, as *Ieroboam* did by the Altar at *Bethel* we are sadned in our sinnes, and senseles of the sorrowes of our Sauiour, the earth, stones, & graues, are more passionate then we, they tremble, breake and open, at the death of Christ, our flintie harts are shut from all compassion, and we are a people of no bowels, and because we relent
not,

not, euen now the teares of the
clowdes are in their eyes, and they
drop downe shewres of raigne in
greater abundance then vsuall hath
beene scene, as more passionate then
we, either for the sins of our soules,
or death of our Saviour.

*When I am lifted vp an high, saith
Christ, then will I drawe all men after
me*, and not men onely, but earth,
Stones and graues shall open vnto
me, woe is my heart, we are heauier
then earth, harder then Rockes,
more silēt then the graues, we speake
not, we pray not, we praise not, we
stirre not, at the death of our Redee-
mer, he is lifted vp higher then euer
he was, euen from the crosse of
shame to the crowne of glorie, and
we are pulled downe to all shame and
Ignonimy with the weight of our
sinnes; heauier then a tallent of
leade.

If any man say, shewe vs his suffe-
rings, and we will greue with him,
and for him, I answere, *Dominus in
monte verbum in alto*, Christ is vpon
C 2 the

the mountaine of his holines, his word is exalted here and elsewhere in the land, for what doe we preach other then Christ Iesus, and him crucified? And doth it drawe all men after it? The vaile of this Temple, these stones in the pillars, this holie ground and dead graues shall stand vp in iudgement one day against this people, that they haue beene more prest to heare, & passionate to feele, of the preaching, piercing and sufferings of Iesus Christ, then the men of this generation; for we haue piped vnto you out of the Gospell, and ye haue not danced, we haue mourned vnto you out of the Law, and ye haue not lamented. But when wisdom is iustified of her children, then shall ye finde it no wisdom, but extreame madnes and folly, to haue haunted the Tauernes, followed your pleasures, prophaned the Sabaoths, sold Christ at a lower rate then euer *Iudas* did, not for thirtie pence, but for a penny shot, a *good-by* price *whereat* he is valued, and euen

uen then alas, when Christ is in preaching and agonizing over the cuppe of bitter affliction; Nay, the Queene of the South shall stand vp in that great day, so shall the men of *Ninuiie*, and the one shall condemne vs, in that they repented more speedily, and the other that she came more readily to heare the wisdome of *Salomon*, then euer yet we did, to heare the wisdome of Christ.

The vse is good, of all I haue said, to strike a *Selah* with our soules, in caution of our former & future sinning, procuring prodigies, signes, and wonders, at Christ his death, and our redemption, for if one sin of *Achan* endangered all the campe, and if one sinne of *Dauid* plagued all *Israel*. what maruell then, if when all the sinnes of all the world lay so heauily vpon our Christ, and pressed him downe to death, there was a commotion of all the creatures of God, to see and behold so dolorous a spectacle: as when the sonne of God gaue his sacred soule, a sacrifice for our
G 3 sinnes,

22 *The Drum of Devotion.*

sinnes, who had no shelter but in the graue, for that opened to giue him passage, when the vaile of the Temple rent, and denied him sanctuarie.

And now spare we a while to passe from these prodigies at Christ his birth, and death, to the wonders were wrought sithence, euen downe to our disastrous daies, whereby we may gather the neare approach of Christ his second comming to iudgment. The thought wherof so frightened *Iob* in his frailtie, that he wished *the graue might be his coner, till the grieve thereof was past.*

Iob. 14.

13.

I might tell of that great day, and it was the Lords day, when hee mightily declared himselfe to be the sonne of God, by the resurrection from the dead, and what maruell then, if vpon the approach of so glorious a presence, *Sheal* was shaken, graues were opened, and dead bodies did rise with him, and appeared vnto many in the holy citie, to the great wonder of all the world. And I might tell of that great day, and it was the
Lords

Lords day, when at that high feast of pentecost, the holy Ghost appeared in a visible signe, and was powdered downe from God, and fell vpon his Apostles in so great abundance, what maruell I say, if vpon the approach of so powerfull a spirit, and presence, sounds from heauen, filled their eares like the rushing of a mightie wind, fiery clouen tungs filled their eyes, and mouths, to speake *magnalia dei*, to all nations vnder heauen, I say what meruell if feare with an astonishmēt filled their eyes, eares and hearts, when the Lord was about a worke of so great wonder, I leaue these holy wonders to the leaues of holy writ, wherein you are daily exercised, and by your holy patience I will follow the streame of some such signes as sithence haue fallē out, shewing a presence in God prepared to punish, without passion in man to preuent the danger by speedie repentance.

Memorable is the destruction of *Ierusalem* by *Tytus* and *Vespasian*, 40.

C 4 yeares

*Lib. 7.
Cap. 12.*

yeares after Christ his painefull passion, who prophecied of their ruine, because they repented not, nor did, or would know the day of their visitation, she would acknowledge no presence of the Lord in mercy; and therefore must feele the presence of her God in iudgement, yet not without prodigies, signes, and wonders, as harbingers of his wrath; whereof *Iosephus* writeth much, and more then I can now stand to relate, being prevented with time, but reade his booke *de bello Iudaico*, and there ye shall finde how first, a blasing Starre was seene in the ayre like vnto a sword hanging over the Citie, for more then a whole yeare together, threatning nothing lesse then fire and desolation, for their bloodie finnes, the blood of the Prophets, and of that Iust one, crying vengeance to God in heaven, against that bloodie Citie.

2. Againe, at the feast of vnleavened bread in a great assemblie of people, and at nine of the clocke
in

in the night, a bright light was scene in the Temple shining, and so continued for the space of halfe an houre, In token, that because they had quenched the holie lamps, and put out the light of the world, therefore the glorie of that house should be of no continuance.

3. Thirdly, at the same feast, and in the day time, when the High Priest was offering an Heyser for the Sacrifice, she brought forth a Lambe in the midst of the Temple, In signe, that though they thought they had killed that Lambe of God that taketh away the sinnes of the world, and that *Moses* should still haue liued when Christ was dead, yet should they see with their eyes, that the truth should rise out of that type, and when the Heyser was slaine, yet the Lambe should liue; yea, and that very Temple, stones and all, should turne to Greet, *Ne populus redirit ad Iudaismum*, Lest the people might goe backe to *Iudaisme*.

4. Fourthly,

4. Fourthly, nay yet more the great Brason doore as the Author saith, being at the East end of the Temple, which twentie men could hardly either open or shut at the sixt hower of the night flew open of it owne accord, shewing a new way and passage of Christ, to a better place and being, euen vnto a Tabernacle, not made with hands, but pitched in the high heauens, opening of it selfe, without helpe of any.

5. Together with these as *Iosephus* writeth in the 21. of May, a gastly spirit, of an vnspeakable height and bignes was seene in the citie, a pregnat prodigie of their iminēt desolation, when *Zim* & *Obim*, Skitchowles, Fairies, & Satyres, did haunt their houses, and fairest habitations.

6. Chariotes in the ayre & armed mē fighting by troups amōg the clouds appeared throughout al the Land of *Iudea*, & marched towards the Citie with scarce Encounters, all presages of their future fall, by the furie of warre which was at their doores, and yet

yet they repented not. 7. Nay more, in a solemn feast, when the Priests were assembled by night, as their manner was to sacrifice, they heard this voice *Migremus hinc, migremus hinc*, let vs get hence, let vs get hence: the wonder they heard fell from heaven, enioyning them silence, and a cessation from all legall ceremonies and sacrifices now ended, both Priest, place, and offering, vpon the sole sacrifice of Christ, whom they had cruelly murdered, and therefore had need to be gone before the fire of his fierce wrath was kindled against that place, people and kingdome.

Lastly, and of all other prodigies to provoke their repentance, vpon the Lords presence & neere approach, now ready to strike, it was not the least which fell out in one *Iesus*, the sonne of *Ananias*, of the vulgar sort, who foureteene yeeres before the sledge, & when al was in quiet, peace, and plentie, this sonne of *Ananias* comming to the feast of *Tabernacles*, when the manner was, that the Prin-

ces of the people should doe their deuotions to God in the Temple, suddenly he cried out to the wonder of them all, *A voyce from the East; a voyce from the West, a voyce from the foure windes, a voyce vpon Ierusalem, a voyce vpon the Temple, a voyce vpon the Bride, and vpon the Bridegroom, a voyce vpon all the people:* Thus night & day he ran through euery street, crying without thought of food, or regard of any; insomuch as when he was beaten by the mighty (impatient of the prodigie,) I say beaten to the bare bones, he neither shedde a teare, or shewed himselfe suppliant, but at euery stroke stil cried out, *Wo, woe, to the inhabitants of Ierusalem;* and thus continuing during all the time of the siege, and especially at their solemne feasts: At last, when the siege was at the hottest, running round about the walles of the City, without feare hee vttered the same voyce, and said, *Woe to Ierusalem, woe to the people, and woe to my selfe;* At which last woe, *Sagittarius occumbat*

bat, wounded with an arrow, hee fell
downe dead.

The use is good, and for vs in the
height of this our security, all these
wonders and signes, euery man in-
terpreted as the story saith, *Pro sua li-
bidine*, euen as best pleased himselfe,
some they neglected, some they cor-
rected, some they contemned, *donec
patriæ exilio, suaq; pernicië eorum iniqui-
tas confutata est*, till their error with
their wickednesse was corrected, with
the destruction both of their coun-
try and of themselues, they killed
their Prophets, they beleeeved not
Christ, whom when they had slaine,
and silenced, then was it time for
prodigies to speake, and say. O blou-
dy City, I dare giue remission vpon
thy repentance, but I dare giue no
rest vpon thy rebellions. Before the
destruction of Troy, as Virgil repor-
teth, *Fatis aperit Cassandra futuris,
ora Dei Inssu nec unquam credita Tem-
eris*; Cassandra foretold it ruine, but
could neuer be beleeeved; she spake
from the holy Oracle, but was not
heard;

heard: Its a fearefull thing when the Prophets are despised; its more fearefull when their Propheties are set at nought; but its fearefull aboue all feares, when fire is a falling downe frō heauen, that is, when we with our Prophets and prophesying prodigies speake, and wonders worke, and yet wee repent not: so it was with *Israel*, I pray God it bee not so with *England*.

To speake of the signes, wonders and prodigies that shall be scene vpon the worlds ending; I dare not, I cannot, that feare and fire oppreseth my spirits in the thoughts thereof: *Et horret animus meminisse*; my very mind and soule melteth at the heat thereof. And therefore hauing in some weake measure mentioned that dreadfull day heretofore in two other Sermons, I leaue it vnder a wayle, as *Apelles* did the imperfect portraiture of *Agamemnon*, father of *Iphigenia*, and come a little neerer home, euen downe to our dayes. Haue we no signes in heauen, or prodigies

digies in earth, to moue our repentance? Haue not the heavens of late yeeres strucke an alarum to provoke our prayers by vncoth signes, never seene before.

It is some 40. yeeres agoe since that starre in the North appeared in *Cassiopeia*, wher at the Astronomers stood agast: Surely, it was some star of *Bethlehem*, conducting vs to that Babe of *Bethlehem*, *Non in cunis, sed in Cathedra*, not lying swathled in the cratch, but advanced into his chaire of high estate, by a second birth of holy doctrine the divulged through out all the world: when the Gospell should beget faith in more abundance, from the East, to the West, by North, and by South. I durst not thus presage of the effect of this star, were I not well warranted by the judgments of two worthy Divines, lights of this age, *Du Plessis* and *Beza*: who by that wonder in heauen, are bold to say, that the Lord hath prognosticated a second birth of Christ vpon the earth, by the preaching of the
the

the Gospell vnto all nations vnder
heaven, neuer to bee backed by the

2. *Thess.* 2. wicked man, whom the Lord shall con-

8. sume with the spirit of his mouth, and shall
abolish with the brightnesse of his com-

ing, whereof these wonders in hea-

ven are warnings on earth for a

Gods children to bee prepared with

our oyle, and our Lampes lighted

to meet him in the cloudes, and so to

bee caught vp to raighn with him for

ever. And so to the next.

Not many yeeres after, and right

opposite to that in the North, there

appeared an other wonder in hea-

ven, a blazing starre both great and

fearfull, threatening some dangerous

event to the Southerne parts of the

world, which the *Affricans* in some

measure felt, when the Kings of *Bar-*

bary and *Portugall* were slaine. The

cinders of that starre yet kindleth a

combustion in the hearts of the two

Kings of *Marocco* and *Fez*, nor is

the flame extinct in *Spaine*, but yet

burneth in the breast of *Sebastians*

blood, against that of *Castile*. And

surely,

surely, it may bee a warning to all Christian Kings and Princes of the world, to stir vp their zeale, and melt their coldnes to fight for the christi- an faith against the Infidels, which rather then they should liue vncon- trolled, the heavens will threaten their destruction by sheathing the swords in the blood one of another. Chronicles made it an honourable fight which christian Kings had and vndertooke against the Sarazens for the holy land. But the holy Sepulchre is now buried in oblivion, and the Turke hath tied it to his tax and territories, whom while Christian Kinges should resist with all their powers, & fight for the christiā faith, they fall in faction one against another, and so spend and blend their bloods together. Surely, *Domestica mala maiora sunt lacrymis*; these home bredde evils among christian kings, are greater than can be expres- sed with teares; & therefore I leaue it in the silence of my soule, and to the praier of al Gods Saints, that their so-

D ueraignes

raignes may ioyne in a holy warre
against the Heathen. And so I passe
to the rest.

That *Mirabilis annus* will never
be forgotten, when the seas, rockes
and shelues fought for *England*, and
made vs so glorious by deliverance,
the wonder of all Christen-
dome.

Nay more, I may not bee silent,
how this our *Goshen*, and land of
light, was sodainely turned into an
Egyptian darkenesse, when vpon
the darke Saturday, neere hie noone,
at what time vsually the Sun giueth
out his fairest shine, a sodaine dark-
nesse was over all the land, and so
fearefull, as men were at their wits
ends, panted in soule, left off all secu-
lar care, & betook them to their best
prayers, not knowing what would be
the Issue, till the Lord againe, and
ere wee thought vpon his mercy, re-
moued the iudgement. In token of
our intollerable neglect of the light
of his Gospell, whereof that gloomy
day was a sure Sacrament, taxing
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our dim sight with his sharpe censure, that because for a long season, the light had shined in darkenes, and the darkenes comprehended it not: he could if hee would remoue the candlesticke, candle and all, and put out the eye of faith, as hee had dearened the light of heauen. Nay more, and aboue al, I haue said to make the prodigie yet of greater wonder; it was observed by many, how during the darkenes of the day, all thinges were hushd, and so still, as leaues stirred not, beasts fed not, birds sung not, but stood agast as if they had beene filled with astonishment.

And you know how not long after, this darkeday, the light of *Israel* was put out for a time, *Queene Elizabeth* died, a dearne day to *England*, had it not beene presently repayed with as cleare a light from *Scotland*, in whose Sunne-shine now wee walke, and sing still with solace the Songs of *Sion* in our owne land. It may be so sodaine a darkenes presently relieued with so great a light,

was a Symball or Sacrament of our Soueraignes, dead and living; two peereles Princes, both relieued with their desired lights; Hee of *Englands* honour, Shee of heavens glory; yea, and we their Subjects delivered from that dark and dangerous night of *Queene Elizabeths* death, by the speedy arising, & luster of that morning starre, our Soueraigne Lord the King, whose day wee pray, may euer dawne. It may bee some sharpe sight may censure me in the applying of this darke day, to the death of *Queen Elizabeth*: yet dare I say, and I hope with good warrant, that when godly Kings and Princes die, *Quidni mundus ipse desieret eum principem esse rapiendum per quem dura mundi istius reperari solerent*; So saide *Ambrose* of the death of *Theodosius*: Why may not this worlde deplore such a Prince to bee taken away by the violence of death, as by whome the dangers and difficulties thereof haue beene moderated.

Nay, hee proceedes further,
and

and nearer the point I ayme at:
Hoc nobis motus terrarum graves,
hos inges pluvia minabantur, & ultra
solitum caligo tenebrosior denunciabat,
quod clementissimus Imperator The-
odosius recessus esset è terris: This
the great Earthquakes wee haue
felt, with the continuall raine wee
haue had, and a more palpable
darkenesse than vsuallie we haue
scene, haue denounced and threat-
ned, that *Theodosius* a most milde
and mercifull Emperour should de-
part this world.

You are religiously wise to dis-
cerne of what is said: when Christ
suffered, the Soueraigne of all So-
veraignes, there was a commoti-
on of all the creatures: All were
moved to see and behold so dolo-
rous a spectacle. Earth quaked,
rockes riued, the Sunne was dark-
ned, and the Moone became
bloodie, Starres fell from Hea-
uen, there was blood, fire, and
the vapour of smoake, before that
greate and notable day of the

Lord came. And what was *Iesus* of *Nazareth*, other then a King, then conquering our enemies for a better world? And what was *Theodosius*? *Queene Elizabeth* with all of their rancks and Religion, lesse than Princes in his stead, to tule in this world: And why may not the creatures of God condole alike vpon their dissolutions?

Next, it will bee remembred whiles Chronicles can speake, how the earth was bound by a prodigious frost, to *Londons* wonder, when *Thames* was paved for cart and carriage, for horse and man, able in one day to support a waight of wonder, and vpon the other dissolved into weake Water. It pierced deepe into the bowels of the earth; and to this day, the flowers, hearbes, plants and trees, (nay more, man and beast, fish and fowle) haue not recovered their decayed strength, but yet feele the effects thereof; all to warne vs of our chillerie zeale to God, more cold

colde then the Isickles hanging at our doores: and strange it is, that so many Sunne-shines as haue beene since, and showers of Gods mercies still powred vpon vs, should not melt our frozen hearts to more speedy repentance, and provoke vs to prayer, with more deuotion.

I passe by many strange Eclipses, both of Sunne and Moone, more frequent and vniuersall than haue been of old: darke some sun, bloody Moone, prognostications of our dearne light, and dead life in the Gospell of our Lord Iesus Christ: wherein with those glorious lights, the Sunne of righteousnesse seemes to bee vayled, as with the cloud and curtaine of our sinnes: Alas, and woe is mee therefore, wee are fallen from our first loue, wee worke not, wee shine not as wee did in the dayes of persecution, when fire and fagot fined vs for our God.

And the late inundations with

vnseasonable weather in their extremities, as of cold, so of heate, windes and tempests, are nothing lesse then prodigies of an irfull God, to tell vs of the deluge of our sinnes, that of the old world, swelling but 15. cubits aboue the highest hills: this reaching from the nethermost hell to the highest heavē. The criē of our sins, reacheth the heavens, and euen there worketh our woe, by turning them this yeare into brasse, to make the land barren, and the next yeere dissolving them into teares and showers, dropping downe for fatnesse, death and dearth: *Quicquid id est timeo*, whatsoever it is, I feare our rebellions against God, will make a commotion of all his Creatures against vs, both great and small, Elements and all; never so much distempered as of late yeeres, that a man would thinke (but that God hath promised, *That Summer and Winter, and the seasons, shall not cease so long as the earth remaineth*), the very foun-

foundations of the earth to be out of course, and which is more and worse then all I haue said, the armie of our sinnes may bring vpon vs an host of men from a far country, & of a fierce countenance, to tyrannize ouer vs, as it fell out oftē with the Iewes: as may be obserued in all the course of the scriptures, still as they sinned, God raised vp euer & anon one forraigne power or other to chastise them, till at lēghth the whole armie of their sins ioyned in one, that is to say, come to the height of all impietic, called frō a far country, an other armie, euen the fierce Romanes, who brought vpon them a final desolation. And haue we no reason to feare the Romanists? hauing so many of them alreadie in our bosomes, swarming in all places of the land, neuer more bold & cōfident then at this day: As I said before, so I say againe, *quicquid id est timeo*, I say no more. And so much out of my loue and loyaltie to God, my Prince and countrey, as a watchman, and by vertue of my calling, I may be bold
to

to say, for *Res est solliciti plena timoris amor*. Loue is full of fearefulness. Nor is it least in obseruance, though last in succession, which fell out in the Northerne parts of this kingdome, in Aprill last, and in the parish where I dwell, and haue my pasteral charge, witnes siue hundred more besides my selfe, who beheld with astonishment that fearefull spectacle. To wit, a dead childe, base borne, of lewd parents, hauing foure leggs, and foure armes, all out of the bulke of one bodie, with fingers and toes proportionable: which bodie had two bellies and two nauels forward, with one plaine backe, without seame or diuision, it had but one head, and that of a reasonable proportion, with two faces, the one looking forward, and the other backward: either face had two eyes, two eares, a nose & a mouth perfect, nor was there in the seueral members thereof, any blemish or disproportion saue in the moulding, the sexe was female, and the mother was deliuered but halfe an houre before

Buried at
Sandwich
Church in
Lancashire
April. 17.
1613.

fore this strange birth of a perfect womā childe, which was baptized at our Church and yet liueth. To pre-
sage what may follow, I cannot, nei-
there dare I, lest I seeme disastrous;
onely let it tax our mishapen liues,
so farre degenerate from the sim-
plicitie of the old world, wherein
both virginall and coniugall chasti-
tie, were prized with honour, where
now with many it is almost disho-
nourable to be honest. *Iudab* with
Thamar left his claoke, to verifie his
lust, but *Ioseph* with *Potiphers* wife lost
his cloke to vilifie his lust. Many *In-*
daes, fewe *Iosephs* in these adulterous
daies, wherein men doe rather so-
lace themselues, then sorrow for that
sinne, of which I may say, *Lex Iulia*
dormis? Nay *Lex Iehoua dormis*, O
thou law of God? why sleepest thou?
The many legges and armes may tax
our vntollerable pride, and auerise,
seaching heere, and treading there
yea in robbing well nere all Gods
creatures, to fil the belly & cloath the
backe, with costly and garish futes,
mad-

smadding the minde, and making bodies monstrous, might *Jacob* and *Rachel* rise out of their graues, to behold their children that tread vpon them, they could not but deeme them of a monstrous birth. Two mouthes taking in, & two bellies casting out, taxe our insatiable desire of belly cheere & drunkennes, exoticall sins, and neuer but of late, a staine to this English Nation, *In philtris philistinorum* Sampson fell, *Et Ebrietas decepit quem Sodoma non decepit*, Wine made him sinfull, whom *Sodome* could not deceiue. Lastly, two faces may taxe the world of palpable hypocrisie, diuellish deceit, & damned equiuocation: First, in vs Protestants whiles we say we belecue, and yet do not liue the life of the Gospel we professe: wherein we doe but Sophisticate with the Lord, & equivocate with his Saints: for what awayleth it, a tōgue to speake well, with a mentall reseruatiō to do euill? Next, it may seeme to taxe the damnable doctrine of our Romish equiuocators, who are double faced to deface all truth, and to destroy all com-

commerce both with God and man,
 whiles they say, *Da fallere, da Instum,*
sanctumq; videri, Lord giue me to de-
 ceive, and yet that I may seeme a
 Saint. *Pyrrus & Vlisses*, as you may
 read in *Sophocles* being sent to *Lemnos*
 to take from *Philoctetes* *Hercules* his
 arrowes; The two Legats aduised,
 by what meanes they might best
 wrest them out of his hands: *Vlisses*
 affirmed, it was best to doe it by lying
 and deceit: *Pyrrus* answered no, I like
 not of that, because I neuer vsedit,
 but alwaies loued the truth as my fa-
 ther and Ancestors haue euer done.
 Wherunto *Vlisses* replied, & when he
 was a youg man he was of that mind:
 but now being old, he had learned
 by long experience, dearly bought,
 that the surest way & best art in mans
 life, is, *Fallere & mentiri*. Many of this
 age are of *Vlisses* minde, especially
 the Iesuited crue of damned equiuo-
 cators: but true borne Israelites are
 of *Pyrrus* spirit: (great is the truth &
 preuayleth, is the sweete poesie of
 their profession, both in themselues,
 frieids, & families) yea & they resolute
 vpon

vpon the doctrine of their maister
Christ, that the truth shal make them
free: As also *Quod non patitur ludum
fama, fides, oculus*, that eyes honours
and othes, will not be iested withall.
But to proceed yet further, and make
vse of the prodigie, it is respectiue,
how when the Prince was dead this
birth was borne, It was in the Autum
of the yeare, when Prince Henry that
sweet blossome was blasted, with the
dampe of our sinnes, and so as with
this faire flower, fell all the flowers of
the field, leaues of trees, and Roses in
our garden, they would not flourish
while Henry was a falling, but fel with
him. Woe vnto vs that euer we sin-
ned, so faire a Prince, so pious and so
puisat to fal in a day, was such a stroke
as shooke the Cedars with the shrubs
and might yet well beseme our
sacke cloth and ashes: but this base
birth was borne in the spring fol-
lowing, to tax vs, as with the growth
of our monstrous sinnes, so to teach
vs withall, that sithence the faire fea-
ture of a Prince so well fastioned in
his

his life, was so soone forgotten in his death, the Lord would tempt vs, with a prodigious birth for so vnvaluable a losse: nor is it strange a sinfull people should be so threatned, because it is vsuall with God to punish our pleasures by contrarie passions, as he did the daughters of Sion, when in
steed of sweet saour: hee threatned a *Isay. 3. 24.*
stinke, and in steed of a girdle a rent, in
steed of brothered haire, baldnes: in
steed of a stomacher, a girding of sacke,
and sunburning for beantie: & why not
 England, in steed of a Royal & religious
 issue whereof we are vnworthie, with a monstrous birth and misshapen broode, of that whore of Babel, whose Romish faith and faction the Lord he knoweth doth daily breed euen in the bowels of the kingdom, wherein there are but to many doublefaced, double harted, and double handed, fawning, stil vpon vs and yet threatning our destruction, both with eie, heart, and hand, could they but gaine the opportunitie. I speake not this to dismay any, but to charge

vs of vnthankfulnes : for yet we are blessed with the hopefull issue of moe Princes, and with many drops of much royall blood, and by the grace of God, this strong gable of so many cords, wil neuer be broken if our sinnes burst it not, yet with this caution, that we reparaire the ruines of this our late losse, with speedie repentance, and pray withall, that God would establish the remaine of our religious hope, for his sonnes sake, and Syons safetic.

O but he hath left a desolate court! I answer, as *Ambrose* did of *Theodotius*, *Non sunt destituti, quos pietatis sua reliquit heredes*, they are not forsaken or left desolate, whom he hath left heires and successors of his princely vertues, Religion, puissance, pietie, and clemencie: the brightnes whereof will shine to Gods glory, and Englands honour, so long as Chronicles can speake, and bookes be opened.

I might here obserue as many moe haue done, what presages fell out vpon the fall of this faire flower and peerlesse

peerlesse Prince, how the two glorious creatures of God, both Sunne and Monne were troubled, the Sunne scarce seene of twentie daies before his death, the Moone opposed with a mightie Rainbowe, in the dead and darkenes of the night, bended ouer that house of mourning where he died. I might tell how the ayre, earth, and clouds, seemed to be sensible of his fall, and to condole his death, whiles strange windes, storms, and tempests, with continually shewers, raignes, and floods. Many darke daies, Clouds, and foggie mists, were vpon vs, to warne vs of our woe, as formerly hath beene obserued of *Theodosius* and *Queene Elizabeth*, before their deaths. Nor can I passe without passion, what fell out in the sommer before Prince *Henry* died, at *Chattam*. Where and when a swarme of Bees knit vpon the maine mast of that Royall ship, he had made for Englands defence, telling vs, that ere long Angels foode from heauen, more sweet then Honny, or the honny

E Combe,



Combe, should fill the soule of this Saint to glory and Immortalitie: yea and swarmes of Gods holy Angels should come downe to fetch him from the maine mast of this earthly kingdome aboue the heauen of heauens, there to raigne with God and his Christ for euer. A blessed Bee deliuered from the sting of sinne and death, to the endlesse glorie of life and immortalitie, neuer to sin or die any more. Nay more then all I haue yet said, to make good *that there is not an euill in the Citie which the Lord will not reuale to some of his Prophets*, that Prophet who preached in the morning of his sicknes pointed from aboue at the period of his life, when he vttered that text and truth, *Man that is borne of a woman, hath but a short time to liue, and is full of miserie.* It was powerfull in the preacher, and passionate in the Prince, to bring him to the thoughts of his mortalitie.

And so my deare brethren, to conclude and make vse of all these fearefull

Amos.
3.6.

Iob. 14.
1.

full signes and prodigies, let all these together strike out an allarum to praier and repentance, yea, and to godly sorrow, neuer to be repented of: by the sweet perfume and priuiledge whereof, soules are saued, and bodies deliuered from threatned dangers. And not bodies onely, that is to say, particular persons, but states and kingdomes are preserued from all malice of the creatures, be they neuer so implacable.

Are there monstrous and vntimely birthes? pray to be regenerate and borne a new, not of mortall seede, but immortal by the word of God, that lineth and endureth for euer. *1. Peter. 1. 23.*

Are there fearefull thunderclaps making thy wild heart to shake like the wildernes of Cades? stand in awe and sinne not: common with thine owne heart in thy chamber, and be still: say withall, it is thou Lord onely, that makest me dwell in safetic.

Are the Sonne and Moone eclipsed deficient in their light, darke and bloodie? *The foole chaungeth like the*

Moone; So saith *Siracides*; and thou art changeable ô Christian, when by the motion of Gods spirit, thou begins to be religious, and by and by falles to be sacriligious, *Sacrilegium creatori committitur dum imbecillitas ascribitur creatura.*

And therefore its not the Moone that laboureth for her light, but its thou that labourest in thy sinnes, its thou that chaungest like the Moone.

O if I might say, we fooles chaunge like the Moone, for shee shortly returnes to her fulnes: we fooles linger our conuersation.

Ille velociter colligit quod amiserat lumen: tu nec tarde fidem recipis quam negasti: The Moone doth speedily gaine againe her light, that she hath lost, we fooles doe hardly in any time recouer the faith we haue denied.

What should I say more: *Luna defectum luminis patitur; tu salutis:* The Moone suffereth but the losse of her light, thou of thy saluation.

GRANIER

Gravior ergo tua quam luna mutatio.
More dangerous therefore by much
is the eclipse of thy soule, than is
the eclipse either of Sunne or
Moone.

But it may be some man will say:
doth neither Sunne nor Moone la-
bour in the eclipse, doubtles they
doe, and that continually. For we
cannot denie but they labour with
other creatures, as the Apostle saith,
and grone with vs, also traueilling in
paine together, vnto this present, desiring
the day of their delinerance out of the
vanitie of corruption, wherein they are.
Leaue off therefore to looke vp-
on the defects of those glorious
lights, vnles thou looke vpon
the staines and blemishes of thy
wicked life. For how is it possi-
ble for the drunkard in his wine,
the wanton in his lust, or the co-
uetous man in his wealth, to looke
vpon the Moone, and see the things
that are in heauen, when he know-
eth not rightly how to vse or dis-
cerne of things that are on earth?

Are there new Stars vncloth and vnknowne? Doe they blaze in the heauens and moue thee to wonder, what may be the effect? Say with the Sages, and then art thou wise, *vidimus stellam eius in oriente, &c.* wee haue scene his Star in the East, and are come to worship him: him, not it: lest any man might bake cakes, to the Queene of heauen, & adore the creature, for the Creator. Yet follow it till it come to the place where the babe is: then leaue it, and offer of thy Gold, Myrrhe, & Frankencence: that is, when these signes in heauen, & prodigies on earth, haue brought thee to the sense of thy sinne, and sight of thy Sauour, offer vp the sweet perfume of thy praier & praise, an euening and morning sacrifice vnto thy Christ.

Lastly, are there rumors of warres abroad in the world, or warres at home, woes and wonders, euen at thy doores, *Hannibal ad portas*, Is the enemy at thy gates? Are the Barbarians abroad, and is the Turke in armes?

armes? *Vibrans hastam in Christianos*, breathing after Christian blood: *desine peccare & ciuitas non peribit*, cease to sinne, and the citie shall not be sacked. *Quid fugis patriam si vis saluus esse tua potius peccata subter fuge si in peccare deseris victus est inimicus*. Why leauest thou thy country? nay rather if thou wouldest be safe, flee from thy sinnes, if thou leaue off sinning the enemy is conquered. And how is he conquered? *Non Gladio Goliath sed lapide, prosternitur*: Goliath was not slaine with a sword, but with a stone out of a sling: that is to say, by powerfull praier. For so saith David, thou comdest to me with a sword, and with a speare, and with a shield, but I come to thee in the name of the Lord of Hosts whom thou hast rayled upon.

And thus you see how the Drum of deuotion, in the hand of Gods creatures, (though senseles of themselves, yet sensible of our sinnes) hath stroken an allarum to praier. Now let vs smell to that sweet perfume, and presse both the power and

priviledge thereof to save, out of these words: It shall be that whosoever shall call on the name of the Lord shall be saved. But because I haue wearied you ouermuch in this, I will spare both my selfe and you till a further opportunitie. And so let vs pray: O eternall God and most mercifull father,&c.

The end of the first Sermon.



THE SECOND

Sermon.

THE PERFUME OF PRAYER.

THE ARROWE OF OVR
deliuerance in the daies of danger,
*when signes from heauen, and Prodi-
gies on earth, are on vs to
moue our repentance.*

Acts. 2. 21.

*And it shall be, that whosoener shall call
vpon the name of the Lord, shall be
saued.*

Signes in heauen, and prodigies on
earth (as I haue told you,) are no-
thing else but drums of deuotion,
prouoking our prayer, in the sweet
perfume whereof, whiles we walke,
the Lord will either deliuer vs from
deserued iudgements, or giue vs
patience to abide the fyrie triall,
And therfore pardon me yet further
to

to ceaze vpon your religious cares, and hearts, on Gods behalfe, and in tender of your saued soules. Pardon me to presse you to powerfull praier, thereby to make the Lord propitious, ayding, & assisting, when workes of wonder, both aboue and belowe, doe threaten our destruction.

The wicked in that day shal wring their hands, rent their garments, teare their haire, and cry vpon the mountaines to fall vpon them: but the godly shall haue boldnes in that day, they shall lift vp their heads, and knowe that the day of their redemption draweth neere: yea, & as it is in my text, *they shall call vpon the name of the Lord, and be saved.* I say, all such as feare God, shall feare no fire, but call *vpon the name of the Lord and be saved.*

Yet so, as the holy Ghost euer giues the gult, power, and spirit of prayer, without which it is no perfume, but a stinch in the nostrills of the Lord of Host. And therefore as you may here see the blessed Apostle clearing the imputation of Drunkennes, both
in

in himselfe, and the rest his associates, euen in the height of that high feast of Pentecost, doth inebriate the soules of Gods Saints, with a pregnant prophesie of the abundance of the spirit which should glad the hearts of the godly in the latter daies. So then I may safely say, that as the fire is knowne by it heate, the Sunne by it light, and the tree by it fruit, so may you by prayer, know whether the spirit of God be in you or no: As also whether ye shall be saued when prodigies are abroad, wonders in heauen aboue, and tokens on earth beneath, blood and fire and the vapour of smoake. Much prayer, and much passion, is euer from a powerfull spirit, and it argueth a Royall presence of the holy Ghost for euen as: *in water face answereth face*, so in plea of saluation, spirit answereth spirit, *Gods spirit answereth our spirit, that we are his children*, yea and the insence of our prayer, answereth the perfume of his spirit, in which sweet ayre we are carried and breath vnto saluation.

Why

VVhy then it may seeme, where there is much prayer, there is much spirit; where there is little praier, there is little spirit; and where there is no prayer, there is no spirit; and if who soeuer shall call vpon the name of the Lord, hath much spirit, and shall bee saved; it will follow that whosoever shall not call vpon the name of the Lord, hath no spirit, and shall not be saved.

And I cannot but wonder, that sith the vision is for an appointed time, and now is the time (euen in the latter daies, which are the dayes of Christ) wherein God hath promised to power out his spirit vpon all flesh, *euen the spirit of grace and compassion, so as euery one should weepe apart, because of him whom they haue pierced;* And yet our praier should be so scanted, and our spirits so dull, as wee seeme to bee dead in our deuotion. Surely wee dire the Deity with our sinnes, wee quench the spirit, wee grieue it; wee despise it, and therefore wee pray not, because the
 Spirit

spirit breathes not.

Some few droppes of this heavenly fountaine distilled vpon the Patriarkes and Prophets of old, but the cundits of grace were neuer so fully opened as in these latter dayes of Christ, when with the effusion of his blood, hee vented out the abundance of his spirit, and powred it vpon all flesh; and is it not strange the, that men should so liue, as if they stood in doubt, whether there bee an holy Ghost or no; and in these last dayes of mans redemption, they should breath more weakly, and pray more faintly then in the first dayes of the worlds creation; when *Abel* was slaine by *Caine*; it is of speciall observation, that vntill the dayes of *Enoch*, men were silent in their deuotion, and cared not for their God, for then as it is in the Text, *men beganne to call vpon the name of the Lord*; *Caines* sinne had so corrupted *Seths* seed & sanctity, that till *Enoch* repaired the ruines by his holy profession, there was little prayer, little spirit, little pietie

tie in that world. It is said of *Enoch*,
that hee walked with God, and was no
Gen. 5. 24. more seene: It was his speciall privi-
 ledge so to bee rapt vp, else moe had
 followed after, but they wanted his
 spirit, his prayer, and the familiarity
 hee had with God; it was a bad world,
 for the spirit breathed not, and there-
 fore men prayed not.

When all flesh had corrupted their
wayes, so as God looked down from
 heaven, to see if there were any that
 were good, and there was not one
 good, no not one; then mans wic-
 kednesse wallowed in the water of his
 destruction; *Noah* prayed, and hee
 was preserved, the rest called not
 vpon the name of the Lord, and
 therefore perished.

I might tell of *Abraham, Isaacke,*
Jacob, Moses, Samuel and Ioshua, how
 plentifull the spirit was in them, and
 how powerfully they prayed in their
 dayes: yet from a sparing spirit which
 breathed but vpon few, besides their
 owne families. So might I speake of
 al the renowned Kings of *Israel,* and
Indah

Judah; of inspired Prophets, holy men, and godly Matrones, down to the dayes of Christ, all of blessed memory, for seruent prayer, and frequent: yea, and from a powerfull spirit: yet limited to their peculiars, and as it were confined within the borders of *Palestine*, till *Silob* came, I meane our Christ, the *Messias* and Saviour of all the world; who, as I haue said, with the effusion of his blood, powred out the abundance of his spirit vpon all flesh; I say with *Zacharie*, the spirit of prayer and compassion, that the godly might mourne, because of him whome they had pierced.

The Issue is sweet, and the doctrine is Orthodoxall, taken from the practises of the godly in all ages; neuer was it yet seen or heard, that euer man prayed, preached, or prayed aright, but as the spirit gaue him utterance. The holy Ghost is the holie guide of all our holy actions, it is the seasoner of the soule, and the moulder of all our sanctity; it is the
mother

mother of piety, and it openeth the doore to all true deuotion; where it breathes, there is the perfume of Prayer; where it breathes not, there is sinne in silence, without cry or calling vpon the name of the Lord; that they might be saued.

The creatures as it is in *Paul*, may *grone*, wee may grieue and sigh in our selues, waiting for the adoption, euen the redemption of our bodies, in the salvation of our soules: but yet it is the spirite that helpeth our frailty, and so, whereas wee know not how to pray as wee ought, the spirit it selfe maketh request for vs, with sighes that cannot bee vttered; for hee that searcheth the hearts, knoweth what is the meaning of the spirit, and he maketh requests for the Saints, according to the will of God.

If the Apostles could haue tolde how to haue prayed of themselves, they would neuer haue gon to Christ to haue taken out the lesson, nor said, *Maister, teach vs how to pray*: but they

they knew that the holy Ghost and he were all one, and therefore would fetch that sweet perfume from his blessed breath, they knew that grace was powdered in his lipps, *because God Ps. 45. 2. had blessed him for ever.*

Well then I say no more but this, to presse out this sweete perfume of prayer, to be practised of all with vnwearied diligence. 1. That there is an house of prayer, and the Lord hath purged it. 2. There is a day of prayer, and the Lord hath sanctified it. 3. There is an heart for prayer, and the Lord hath possessed it. 4. There is a mouth for prayer, and the Lord hath opened it. 5. There is a president for prayer, and the Lord hath enioyned it. 6. There is a *premiū* or reward for prayer, and the Lord hath giuen it, euen saluation to our soules: for so saith the text, *It shall be that whosoener shall call vpon the name of the Lord shall be saved,* Nay & if none of these were, yet because we are fallen into the last and worst daies of the world, wherein sinne was neuer so sinfull, deserued

F iudge.

iudgements, neuer more doubtfull, nor Sathan so busie to bestir himself, for that he hath but a short time: It might moue vs to be no leisse seruient then frequent in prayer, and the rather, for that wonders, signes, & prodigies, harbingers of Gods wrath are vpon vs, yea *Hanibal, ad Portas*, iudgement is at our doores: Oh, pray, pray, pray, neuer more need to pray.

But it may be ye know not how to pray, and therefore ye aske and haue not, because ye aske amisse, ye seeke and find not, because ye seeke amisse. For euery man seekes his owne, either of pleasure, or profit, but fewe the things that are of Iesus Christ: and therefore spare me, while I tender to your religious cares and harts, a modell of prayer, where after if you fashion your deuotion, ye may be sure, both to haue audience, and answer from the Lord.

1. Wherein, first consider the manner how to pray, which is your preparation.
2. Secondly, remoue the impediments

ments that hinder prayer, which is your pollution.

Thirdly, respect the encouragement, ye haue to pray, because of the *premium* and rich reward which is saluation: for *it shall be that whosoever shall call upon the name of the Lord shall be saved.* 3.

And first for the manner, how must I call, that I may be heard? how must I be prepared that I may make the Lord propitious, and readie to helpe in time of need? how may I make him to returne my prayers into my bosome, while I double my plaints within my brest?

I must first call in faith, *for without faith it is not possible to please God:* faith is the salt of the sacrifice that makes it sauerie: it is the Star guiding, it is the pillar of fire conducting, it is the hand reaching, it is the spirit breathing, a passion from vs more sweete then Incense in the nostrills of the Lord of Hosts. In my faith I haue full assurance that I shall be heard, answered, & obtaine my desires, for Christ

so promised when he cursed the barren tree, and blessed the barren heart thus, *Whatsoever ye desire when ye pray, beleeue that ye shall haue it, and it shall be done vnto you.*

Math. 21. 22. And Iawies the Sonne of thunder, before the call of praier sent out the fire of faith, like lightning, before the clap,

Iam. 1. 5. when he said, *If any man lacke wisdom, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him, but let him aske in faith, and wauer not, &c.* Yea & David was of this consort, when he sung to the solace of his soule, *The Lord is neare vnto all that call vpon him, yea to all that call vpon him faithfully.* What should I say more, *our faith is the victorie by which we overcome the world,* it is danted with no difficulties, it passeth for no impossibilities, it extent reacheth far, euen from the nethermost hell to the highest heauens.

Pf. 145. 18.

2. Secondly, as I must call in faith if I will be heard, so must I pray in humilitie, if I will haue answer: for he hath regarded the lowe degree of his handmaid, it was her virginall voyce, and

and in the humbleness of her heart she was exalted with her God. O its an excellent vertue, when honor is humbled, and humilitie is honored with the title of blessednes, as it was with *Mary*.

Indeths humilitie pulled downe the *Assirian* pride, when powring out her prayer to God for the deliuerance of her people, she said. *Thy power standeth not in the multitude,* nor thy might in strong men, but thou O Lord art the helpe of the humble and little ones. *Aron* and *Hur* must hold vp *Moses* hands, lest he might seeme to be exalted in his owne strength. And when *Hester* the Queen was to deale with her God by prayer, she put off her princely robes, but when she went to the Kings Pallace she put them on: to teach vs, that we may not deale with God as with men, for hee will be better pleased with our pouertie then with our pride: with our sackcloth and ashes, then with our silke and sables. I, and the child will goe alone, so said *Abra-*

Ind. 9. 11.

ham of his beloued *Isaacke*, I and my miserie will goe alone, so saith the humbled soule vnto his mercifull Saviour. No plea with God like the pore mans plea, and to goe *informa pauperis*, is the best plea in heauen, though it be the worst on earth.

3.

Thirdly, as the Lord must be called vpon in faith and humilitie, so must he be applied with good zeale and affection: no perfume of prayer but from a passionate heart, a broken and contrite heart God will neuer despise, his eye and his answer is towards all such, according to that of the prophet, *To him will I looke, even to him that is poore and of a lowly troubled spirit, and trembleth at my words.* Moses said nothing, and yet he cryed vnto the Lord, it was a passionate prayer, not from *Laodecean* lippes, but from a tyrie spirit, as with *Anna* when she powred out her soule before the Lord in the day of her barrennes.

Isay. 66. 2.

Dauids affection in his prayer, was much kindled with the coole of zeale, when

when he cryed vnto the Lord, it was more inflamed when he watered his couch with his teares, for the sinnes of his soule, but most of all battered when he rored within, for afflictions without, *Iacob wept & prayed & found. Oseeah. 12.*

God at Bethel, So did good *Ezekias* *Isay. 39.*

when he turned him to the wall and 14.

wept, saying, *Attenuati sunt oculi mei suspicientes in cælum,* mine eyes are wearie with watching vpon my God, and I had fainted in my miserie, had he not turned to me in mercy, & said; *I haue heard thy prayers, and seene thy teares.*

2 King.

205.

What should I say more, *Mardoche* in the midst of the citie, cryed to God with a great crie and a bitter, and he was heard in that he desired: so was Christ vpon the tree, when greued in soule, he washed away our staines in blood & teares. It was *Augustines* sorrow, when thinking vpon his vaine passions, he said, *flebam Didonem morsentem ob amorem Aeneas,* I wept for *Dido*, dying for the loue of *Aeneas*. but alas and woe is me therefore, I seldome wept for my Sauiour

dying for my sinne, nor yet for my selfe living in my sinne. Surely teares and prayers are church weapons, and I may conclude as *Ambrose* did with *Monacha Augustines* Mother, when she wept after his conversion, *vade a me ita vinas, fieri non potest ut filius istarum lachrimarum pereat*, Goe from me thou mournfull mother, and doe as thou doest, it can neuer be that a son of all these teares should euer perish. So dare I say of the Saints of God, sorrowing & weeping, either for their owne sinnes or others, it can not be that children of al these teares should euer perish.

1.

I passe to the fourth, which is from our seruencie in prayer, to our frequent and often praying, thereby to importune th Lord, to be propitious, euer wrastring as *Iacob* did, and neuer leauing him without a blessing. Nor

Isay. 62. 7. as it is in the Prophet, *giving him no rest till he repaire our ruines*: for the kingdome of heauen suffereth violence, and the violent catch it, yea and the Lord is ours by much intreatie, as we are his by many allurements.

ments. O that our prayer were with more assiduitie, much and continual, as euer needing, & therefore alwaies begging. *Elijah* when he prayed for raine, sent his seruant seauen times to see if h Lord would answer his sighs with a shewer, *from the top of Carmell* 1. King. he crouched vnto the earth, and put his 18.43.44 face betweene his knees, I say seueñ times he prayed with passion, and the Lord was propitious, he fainted not, but continued crying, til the clouds dropped downe fatnes, he prayed with passion, while the king was at his repast, *Abab* in his chamber eating, but *Elijah* vpon *Carmel* praying. *Iob* must fast & pray, all the while his children did feast and play, his prayers, his teares, and his sacrifice still went out, as the daies of their banqueting went about: for so saith the text, *thus did Iob*. 1.5. *Iob* enery day: *Darius* scaled h decree, and *Daniel* dread it not, but continued his prayer, and was instant with God, three times a day vpō his knees with *Dan*. 6. his face towards *Ierusalem*, and his 10. windowe open that way: both to stir vp himselfe with the remembrance of

of Gods promise to all such as should pray towards that house. As also that all might see, he dread no danger of the Lions denne, but had rather die ten thousand deathes then yeeld to their Idolatrie.

- Pf. 55.17** And surely, *David* was much in prayer, when hee said, *Evening and morning, and at noone day will I pray, & make a noise, and he will heare me.* So
- 1. Thes. 5. 17** *Paul*, when hee said, *in prayer often*, it was his dayly exercise, and what hee practised himselve, he preached to others, when hee said, *pray continually.*

Fifthly, as our prayers must bee often in respect of times: so must they not bee limited in regard of places, whether in the great congregation, and in publike, or abroad in the field, lesse publike, or in private at home, when thou art shut in thy closet, and art still, there is a christian liberty, and freedom in all, so thy deuotion bee done without schisme, and separation; for thou art not onely tyed vnto the Temple, but thy chamber, field, and garden, the mountaines,

taines, dales and wildernesse, dennes, caues, and hollowes of the earth are sacred for thy deuotions.

When *Jacob* prayed against *Eſau* his brother, in that his dangerous peregrination to *Bethel*, hee diuided himſelfe from his family, that hee might the nearer bee ioyned to God in his praier, hee ſent his two wiues, and his eleuen children ouer the riuer *Iabbocke*, with all hee had; and when himſelfe was left alone, there waſtled with him a man to the dawning of the day; he alone a Saint, and in ſecret, wept and prayed, and found God at *Bethel*.

Moses meditations were mentall, ſecret, and ſilent, when alone he cried to God, and yet ſaide nothing. And *Dauid* apart made his prayer for the adulterous child, when groueling vpon the ground, hee grieved and groned alone; *Demiffa turba aſcendit Ieſus in montem ſolus orare*. And *Peter* at *Ioppa* prayed apart, when in an higher roome he fel into a trance, and prayed ſo long, that hee languished, yet ſaw the viſion, and heard the voice. *Act. 10.9*

Ind. 8. 5.

voice that filled his soule with solace; I might tell of *Judith* her Cell, and secret, when shee made her turret a temple to pray in. All is but this as *Basil* saith, *Oratio secretum postulat*, Soules would be secret in their sanctitie, and from every place, there is a passage to his presence. The temple, the street, the chamber, the orchard, field, and wilde desert, the mountain, dales, and wildernes, the dungion, denne, and dunghill, are Sanctuaries to Gods Saints, are sacred for all our prayers, prayses, and passages, to God in the day of our affliction.

Thus haue I told you how to pray, that yee may bee heard, how to call, that yee may bee answered. It now remaineth, wee beware of such impediments, lets, and hindrances, as diuide betwixt God and vs, making the Lord lesse gracious in heaven, by how much more graceles wee are on earth. And so we come to the second part,

2. Part, & first impediment.

Now that which letteth first, is the sinne of not hearing the word. That wicked-

wickednesse is the first wall, or partition; that beateth backe prayer, the arrow of our deliuerance: I say, wickednesse, as in them that pray, so in them that are prayed for. It must bee purged from both, before the Lord will either heare or answer; Iustified by that of Salomon: *Because I haue called & yee refused, I haue stretched forth my hand, and none would regard; I will laugh at your destruction, and mocke when your feare commeth.* VVhere, and if yee read on, yee shall finde, how such impietic stoppeth all passage to God, his care frō hearing, his hand from helping, his speech & presence from all reliefe; *Then shall they call mee, saith wisdom, but I wil not answer, they shall seeke mee earnestly, but they shall not finde me, because they hated knowledge, and did not choose the feare of the Lord.*

Pro. 1. 14.

A wofull warning to all such, as eyther neglect, despise, or trample vnder foot the blood of the covenant, I meane all such as are weary of the word of God, and despise preaching, they

Pro. 28.9.

they shall call, and not be heard; they shall crie, and not be answered; nay, that which is wel worse, and yet more dolourous, *He that turneth away his eare fro hearing the Law, euen his prayer shall be abhominable.* Some thinke they please God if they pray & heare not, they must be warned, they peester not the Lords presence with so stinking a breath, in stead of more sweet perfume, and while they would make themselves acceptable to God for their much praying, they become not abhominable for their seldome hearing; they thinke to be heard, saith our Sauour, for their much babling; as and if hee should say, correcting that error; nay rather, they shall be answered for their diligent hearing.

*A second
impedimēt*

Secondly, as the eare must be prepared for hearing, that our prayers may haue passage; so must wee lift vp pure hands to God, that wee may haue audience; for a good life must lead a good praier, according to that, *Oratio nisi bona uita precedat non exaudi-*

exauditur: or at least, they must goe together without distraction; for as one hath well said, *quis re clē nouit orare re clē nouit uiuere*, Hee that can tell how to pray well, knoweth how to liue well.

God by the Prophet taxeth *Israel* of great impietic, in that their declining estate, and therefore would endure no entreaty, but vpon their conformity. When you shall stretch out your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare, for your hands are full of blood: but wash you, make you cleane, take away the euill of your workes from before your eyes, cease to doe euill, learne to doe well, seeke iudgement, relieue the oppressed, iudge the fatherlesse, and defend the widdow: Then come, and let vs reason together, saith the Lord, though your sinnes were as crimson, they shall bee white as snow, though they were red like skarlet, they shall be as wooll. *Isaiah 1. 15* &c.

The same Prophet from the same God, and to the same people, yet further presseth *Israels* impietic against the

the Lord, whereby hee seemeth lesse placable, whilest they charge him of impotency, that he cannot helpe, and of dulnesse that he cannot heare: but he yeelds them a more solide reason of his restraint, euen their wickednesse, the wall of separation that keepes them asunder: For, *Behold Isaieb. 59.* saith the Prophet, *The Lords band is*
1.2. not shortned that hee cannot saue, neither
is his eare heavy that it cannot heare: but
your iniquities haue separated betweene
you and your God, and your sinnes haue
hid his face from you, that hee will not
heare.

Sinnes? and what sinnes? reade the wordes that follow, sinnes of *Israel* then, sinnes of *England* now: what marvell then, if wee pray and speed no better then *Israel* then did; for if wee blend in sinne with *Israel*, why should wee not blend in judgments with them?

And these are the sinnes of *Israel* and *Judah*, wherewithall they are charged, ô that our *English Judah* were well discharged of them. Your hands
 saith

saith God by the Prophet, are defiled with blood: crueltie is in your waies, your fingers are full of iniquitie, they receiue bribes, and are nimble to spoyle.

Your lippes speake lies, who can be beleeued? *mel in ore verba lactis, sel in corde fraus in factis*, there is honny in the mouth, but gaule in the heart, good words, but euill deeds.

7 No man calleth for iustice, truth perisheth in the streete, equitie cannot enter, and hee that refraineth from euill, maketh himselfe a prey. The Lord saw this, and was displeased with *Israel*, and yet their greatest vanitie was in this, that they thought their day of sinning would cuer downe, they dread no iudgement till it was at their doores, and fell vpon them. Thus infected my deare brethren with sinne, how should wee thinke not to be afflicted for our sin? how may we expect from the Lord either audience or answer, when we pray? *Templum domini* will serue no turne in this our temporising age, if

our sins make a separation betweene
God and vs.

Lam. 3.

41.

1. Sam.

28. 15.

When the cloud of *Israels* sinne
had shadowed the face of the Lord
shining, *Jeremiah* laid downe his la-
mentation thus. *Thou hast covered thy*
face with a cloud, that our prayers should
not passe through. And it was the grea-
test griefe that euer came to *Sauls*
hart, when he said, sighing, *The Lord*
is departed from me, and answereth me
no more. Where if you marke the sto-
rie, ye shall find how *Sathan* found
him, when the Lord had left him, and
when the holy Oracle was silent, the
hollow vault at *Endor* spake: to teach
vs, that if we will not know there is a
God, we shall be taught that there is
a diuell. *Zim* and *Obim* wil haunt our
habitations, and the witch at *Endor*
will endaunger our dwellings.

3. Impedi-
ment.

Prou. 21.

13.

A third wall of separation stop-
ping the passage of our prayer to
God, is the sinne of vnmercifulnes
towards the poore: for as the wise-
man saith, *He that stoppeth his eare at*
the crying of the poore, he also shall cry
and

and not be heard, vnmercifulnes towards the poore, was one of the sins of *Sodome*, and little doe I doubt but it stopt the passage of *Abrahams* prayer, euen frō fiftie to tenne mercifull men not found in *Sodome* for whose sake the Lord might spare the rest.

The vse is good, I pray God the teares of the poore hinder not the prayers of the rich: many are oppressed, & yet are not pittied: we can goe to no pulpit, but they presse our harts to prouoke our speech, & all I can say is this, take heed, for as ye know, he ϕ would not giue a crum of comfort, was denied a drop of mercy, and not to pittie the poore on earth, it cannot but hinder your prayer in heauē.

Fourthly, if you long after audience, and answer frō God, of that ye pray for, you must beware of malice, and picke out that poyson: you must forgiue, that you may be forgiuen: yea and which is yet more, you must pray for your worst enemy, that you may preuaile with your best friend. That friend hath well aduised

4. Impediment.

Mark. 11 thee as a friend, saying, *When ye shall stand and pray, forgive, if ye have any thing against any man, that your father also which is in heaven, may forgive you your trespasses.*

25.

Ye aske saith a brother of the Lord, and yet ye receiue not, because ye aske a misse, that ye might lay the same out on your pleasures: Its a foolish pleasure on earth, that beates backe a prayer from heauen: Its a foolish passage with man, that stops a passage with God. And so for conclusion of this poynt, be warned, that as you heighten your prayers vpwrd, so you lessen your sinnes downward. And with

Eccl. 17. *Siracides* returne vnto the Lord, and forsake thy sinnes, make thy prayer before his face, and diminish the offence.

23.

5. *Impediment.* Lastly, as wickednes in our selues, and proper sinnes doe hinder our prayers: So when sinne is in, those we pray for, it often stoppeth our passage vnto the Lord, and maketh him inexorable. As in *Teremiah* the Prophet, when the Lord said, *I will cast*

cast you out of my sight, as I haue cast out
all your brethren, euen the whole seede of
Ephraim: Therefore thou shalt not pray
for this people, neither list up cry or pray- *Ieremiah.*
er for them, neither intreate me, for I 7. 16.
will not heare thee: Seest thou not what
they doe in the cities of Iudah, and in the
streetes of Ierusalem?

As and if he should say, exemplarie
sinnés, shall haue exemplarie iudge-
ments, for I will power my wrath vp-
on this place, vpon man, and vpon
beast, and vpon the trees of the field,
and vpon the fruit of the ground: it
shall burne *o Ieremiah*, and thy pray-
er shall not quench it. Nay, and as it is
in an other Prophet, *If these three Ezech.*
men, Noah, Daniel, and Iob, were a- 14. 14.
mong them, they should not but deliuer
their owne soules by their righteousnes
saieth the Lord God.

All I haue said is but this, if our pray-
ers be not heard, it is *quia petimus* 1.
indigné 2. *indigna*, 3. *pro indignis*: either
the thing is vnlawfull we pray for, or
we are vnworthie, who pray. or they
for whom we doe pray. The mother

of *Zebedes* childrē, had not her boone at the hands of *Christ*, for that her demand was not lawfull. *Eſau* had not that he prayed for, because he was vnworthie. And if you poure out ten thousand praers, either for the diuels or damned, ye shall not be heard, for their sinnes are gone before them, to their iust condemnation.

And here spare me a while, and I hope it shall not be vnprofitable to the further sanctifying both of your will and skill in prayer, if I lay downe certaine Rules whereby you may know how diuersly *God* doth answer the requests of his Saints, & yet all to their endlesse comfort, if they can but be patient of his answers.

And first obserue, and you shall find it to be true, that *God* heareth some, *ad voluntatem & non ad utilitatem*, he answereth their pleasure, but not their profit, what they would haue, but not what they should haue. As when the people lusted after flesh in the wildernes, and loathed *Manna*, *God* gaue them their fill, yet while the

the flesh was betwene their teeth, & *Numb. 11*
before it was chewed, the wrath of the *10.30.*

Lord was kindled against the people,
& the Lord smote the people with an
exceeding great plague, in so much
as the place of their buriall is called
vnto this day, *kibroth hattanah*, graues *1. Sam.*

of lust. Again, it was their desire to *8.6.7.*
haue a king like other nations, wher- *Dent. 17.*
vnto the Lord yeelded, yet told them *14.*

it had beene better for them if they
had not forsaken him, but kept him
still their guidon. The vse is good a-
gainst all such as pray for nothing
but for the pleasures, and profites of
this world, beautie, wealth, and plod-
ding wit, which oftentimes God put-
teth into their hands, like a sword in-
to the hands of a lunatike man, wher-
withall he endangereth himselfe, and
so, the Lord answereth all such, *ad*
voluntatem & non ad utilitatem.

The second rule is religious too,
& much to the solace of Gods Saints,
who often heareth, and answereth, *ad*
utilitatem non ad voluntatem, answereth
Hay our profit, and not our pleasure.
As he did *Paul*, who praying thrice,

G 4 that

11. Rom. vii.

10. 102

2. Cor.

12. 7.

that Sathans buffetings, which were the prickes of the flesh, might be taken from him : Christ answered, no Paul not so : *my grace is sufficient for thee, and my power is made perfect through thy weakenes.* And this made the Saints of God to reioyce in nothing more then in the crosse of Christ, where by the world was crucified vnto them, and they vnto the world, they reioyced in their infirmities, anguish, and persecutions, though buffetings of Sathan, and prickes of the flesh, yet purging fire fynyng them for their God, whiles they were resolved that all the afflictions in this world; were neuer worthy of that glorie which should be reueiled, and all such the Lord doth answer, *ad utilitatem non ad voluntatem*, whiles they seeme to shrinke vnder the burden of their afflictions.

3.

The third rule is not irregular with God, who for the most part doth answer all his Elect children, *ad voluntatem & ad utilitatem*, making them glorious by deliuerance in the daies

daies of their afflictions, answering their pleasure with their profit, and what they should, with what they would, as he did the *Ninivites*, when he deliuered them from their destruction. The woman of *Sirophenisia* from her diuell, the children from the fiery furnance, *Lazarus* from the graue, and Christ from his crosse, yea and all his Elect from death and doome, when they shall meete him in the cloudes, and be caught vp to raigne with him for euermore, with palmes in their hands, in signe of victorie, and crownes vpon their heads, in signe of glory.

Lastly, and not the least to our comfort, read and you shall find, how oftentimes and for the most part, the Lord doth answere vs according to that we should aske, and not according to that we doe aske: as he did *Iacob*, who sought a leader to *Hiram*, and God shewed him a ladder to heauen. And *Saul* who sought his fathers asses, & found a kingdome: the *Maries* sought Christ dead, but they found him risen, And that Saint at
Sychan

Sychar sought but puddle water at *Jacobs* well, but she found, & went away with the water of life. Surely the rule is true, *uberior gracia quam precatio*, Gods grace is more abounding then either we can desire or deserve, the theefe vpon the crosse craved but a *memento* when Christ should come into his kingdome, and he had a promise euen that day, of a perpetuities in paradise. To iustifie that I haue said, *Uberior gracia quam precatio*, and therefore pray with good hope to be heard, be your prayers neuer so many, powerfull, or piercing, yet shall ye find his grace wil be euermore abounding, brimfull, and flowing ouer.

3.

I may not be long, and therefore passe to the last part of the text, which is the reward, crowne, and diadem of our prayer, blessed with many blessings from the Lord, more precious then the *Carbuncle*, *Topas*, or *Chrysolite*. And seldome haue you heard or read of a powerfull prayer from an holy heart, without remuneration from the Lord: for as you hete see, inuocation is crowned with saluation.

It

It shall be, that whosoever shall call upon the name of the Lord shall be saved: who euer prayed and found not the Lord propitious? who euer made intreatie vnto his God, and had not a blessing returned into his bosome?

It is said of *Augustus Caesar*, that neuer suter departed from him discontented: & that *Titus Suetonius* thought the day lost wherein he did not good to some. A milder & more mercifull Sauour is here then all the *Casars* clapt in one, euen our good God, called *Deus a dando*, God in creating, but good in giuing, for who hath gone from him discontented? who hath trusted in him and beene deceiued? Come vnto me all ye that trauell, and be heauie loaden, & I will ease you: it is his gracious call, Be of good comfort my litle flocke, it is your fathers will to giue you a kingdome, it is his glorious crowne, Aske & ye shall haue, seeke & ye shall finde, knocke and it shall be opened vnto you, it is his irreuocable promise, at which the gates of heauen fly open, and against which the gates of hell shall neuer preuaile: only wraastle
 with

with God for a blessing, till you haue wearied both God and your selues. The aduertisement is good from the *Isay. 62. 6.* prophet, *Ye that are mindfull of the Lord keepe not silence, and giue him no rest till he haue repaired your ruines, and set vp Ierusalem the ioy of the world.*

But what may be the different blessings we receiue from God by our prayer? and wherunto the Lord hath tyed himselfe by promise for the performance, not for our merit, but for his mercies sake? Surely they are many, and they are Remarkable, if you please to rancke them thus.

1. Tim.
4. 4. 5. First, by the sufferage of prayer, all the creatures of God are sanctified to our vse: so saith the blessed Apostle, *Euery creature of God is good, and nothing ought to be refused, if it be receiued with thankesgiving, for it is sanctified by the word of God and prayer.* Stamped with the word of God vpon the one side, and with the perfume of prayer vpon the other, then is it a *Shikel* for the sanctuarie.

Our meate, our drinke, our corne,
our

our cattell, our clothes, and lodging, our wiues, children, and families, our labours in our vocations, our King and kingdome, our Church and Common-wealth, nay our liues and deaths must be sanctified with our prayer, otherwise though the creatures be good in themselves, yet are we profane in the vsage. And therefore our Sauour when he had performed all to his death and passion, yet shutteth it vp with this powerfull prayer, *Father now the hower is come, glorifie thy Sonne.*

As and if he should haue said, I haue prayed, I haue preached, I haue wached, I haue fasted, I haue cured malladies, and saued soules, I haue giuen life, and forgiuen sinnes, I haue done my fathers busines on earth, now let me be glorified in heauen, I pray for that which is past, that it may be sanctified, and I pray for that which is to come, that it may be glorified, *Father now the hower is come glorifie thy Sonne, &c.* *Ioh. 17. 1.*

Ierom, in his booke, *de laudibus Bethlems,*

Bethlem, doth much commend the Christian carriage of that place and people, in the vsage of Gods gifts and creatures, euen from the Prince in his *Pallace*, to the Plowman in the field: Of whom he saith, *Arator ad Stinum semper aliquid cantat dauidicum*, The Plowman with his stilt in his hand, doth still solace his soule with some psalme of *Dauid*.

And surely God speed the plowe were no bad prayer, when the labourer taketh the stilt in his hand, but I feare it is done of fewe: And if all our manuell trades were sanctified first and last every day with prayer, and prayes for a blessing, they could not but prosper much better.

There is much pouertie in *this* world, and it is no maruell, for that men worke not, yea but many worke and yet are neuer the richer: thats possible too, for that men pray not, they spend their thrift in drinking, when they should bestow their time in praying: the creature is not sanctified with the word of God and prayer. In the

the name of the father, and of the sonne, and of the holy Ghost, is neither fond beginning, nor foolish ending of all thy labours, blessed worke so begun, blessed worke so done, so it be said of conscience, and not of course, without hypocrisie in the heart, or superstition in the thought: surely such perfume is like the smell of a field which the Lord hath blessed, its sweet as balme, and therefore breake it: its fragrant as Myrrhe, and therefore vse it, *euere dropping from the hinges of thy heart, lippes, and hands.* Cant. 5-5.

A second blessing that cometh by prayer, is the forgiuenes of sins, for by the sufferage of prayer sinnes are pardoned, couered & concealed: As may appeare by *Moses* his intreatie with God for the people, *either to forgiue the trespasse Israel had committed, or else to rase him out of the booke of life:* he had his prayer, and the people were both spared, and pardoned. Exod. 32.

Blood and prayer shall reconcile God and the people: for as the text saith,

Leui. 4.

31.

saith, the priest shall make an attonement for him, and it shall be forgiven him: Father forgive them, for they wot not what they do. It was Christ his prayer vpon the tree, and he preuayled. And *De-mitte nobis debita nostra*, is our dayly prayer, and who doubteth of indulgēce? Sathan winnowed, Christ prayed, and *Peters* faith failed not. Nay that I may shut vp this assurance, and close with your religious cares and hearts, who heare me this day. *This man* saith Paul, because he indureth eu-
er, hath an eternall priesthood, where-fore he is also able perfectly to saue them that come vnto God by him, seeing he eu-
er liueth to make intercession for them. Marke I pray you, how grace aboun-
deth in our Christ, a man of our mould and miserie, *ergo*, mercifull to saue. A God of might and maie-
stie, *ergo*, able to saue, yet not with shadowes and Iterations like *Aaron*, which argued his imperfection, but once sacrificed for all, which made him an absolute Sauiour. And all this wthout limitation, either of time,
place,

Heb. 7.

24.25.

place, time, or person to all such as goe to God by him.

Thirdly, as by the power of prayer, 3.
the euill of sinning is taken away,
and forgiuen, so likewise the euill of
punishment is often pardoned and
& quite forgotten. When *Abimelech*
had taken from *Abraham* his wife,
and so endangered his state, life, and
kingdome, God by night warned
him of the wickednes by a dreame,
and said, *Behold thou art but dead, be-
cause of the womā which thou hast taken,* Gen. 20.
for she is a mans wife, now then deliuer 3.7.
*the man his wife againe, for he is a Pro-
phet, and he shall pray for thee that thou
maist liue: and if thou deliuer her not a-
gain, be sure that thou shalt die the
death, thou and all that thou hast.* You
see the sinne, you see the danger, and
withall, you see the meanes of deli-
uerance from both. Euen *Abrahams*
prayer powerfull with God, to stay
the stroake of death from the king,
and barronnes from euery wombe
of the house of *Abimalech*.

When *Sodome* for her sinning, was

H to

to feele the Iudgement of God punishing, *Lot* prayed that he might shift to *Zoar*, *O let me escape thither, is it not a little one, and my soule shall liue ?* to whom God answered, *Behold I haue receiued thy request: also concerning this thing, that I will not ouerthrow this citie, for which thou hast spoken, hast thee, saue thee therefore, for I can doe nothing till thou come thither.* Where marke I pray you, how prayer openeth the fountaine of grace, and beateth backe the ocean of Gods iudgements, it mouldeth him to be mercifull euen to *Sodom*, till *Lot* be safe in *Zoar*, for so he saith, *I can doe nothing till thou come thither: thy prayer hath manacled my hands, I cannot strike till thou be gone: hast thee, saue thee, escape thy life, feare and fire are a falling, see thou faine not, either in thy powerfull prayer, or speedie passage.*

Corath, Dathan, and Abiram, with a rout of Rebels more, stand vp against *Moses & Aaron*, saying, *Ye haue killed the people of the Lord: God sawe the sinne and hastned on the iudgment,*
when

Numb.
16.41.
&c.

when he said vnto *Moses*, get you vp from among this congregation, for I will consume them quickly. Then as the text saith, they fell vpon their faces. And *Moses* said vnto *Aaron*, Take the censor, put in fire of the Altar, cast on Incense, and goe quickly to the congregation, and make an attonement for them, for there is wrath gon out from the Lord, the plague is begun.

Then *Aaron* tooke as *Moses* commanded him, and ran into the midst of the congregation, and behold the plague was begun, but when he stood betweene the dead and them that were alive, the plague was staid. O blessed Incense, blessed praier, blessed station, O blessed deuotion, so readily running, to repaire the ruines of a dying, & decaying people, where fourteene thousand, and seuen hundred died, besides them that died in the conspiracie of *Chora*: yet as you may there see by the suffrage of prayer, the rest were saued, and the plague was staid.

Elephas as it is in *Iob*, vrged much

Job. 5. 1.
The Papists
 abuse this
 place to
 make good
 their prayer
 to Saints,
 which is
 spoken not
 of the dead
 but of the
 liuing
 Saints.

the power of prayer, to deliuer from punishment, when he said to *Iob*, call now if any will answere thee, and to which of the Saints wilt thou turne?

As and if he should say, to aggrauate his grieve the more, O *Iob* of all thy miseries this is not the least, that neither thy God will answere thee, nor the Saints will pray for thee, whither wilt thou turne thee vpon thy tossed bed? if there be no passage for prayer in the day of thine affliction, whither wilt thou turne thee vpon thy tossed bed?

Let *Paul* conclude for all, to make good the power of prayer in this particular of putting off the punishment of sinne, with deliuerance from danger, when he pressed the people to pray for him. 1. That he might be deliuered from the disobedient in *Iudea*. 2. That his seruice in the church might be accepted of the Saints. 3. That hee might alwaies come to them with ioy. 4. And that he together with them might be refreshed with the shewer of all heauenly comforts.

Rom. 15.
30. 31.
&c.

forts. A needfull prayer my deare brethren, from you to God for vs, who are your Pastors, that we may feed you without perill, that our seruice may be accepted, that our presence may be with ioy. And that drops of grace distilling from aboue, may daily refresh our more then dying and decaying plants.

And here I might seasonably presse with *Pauls* perill, *Peters* deliuerance out of prison by the prayers of the Saints. Who when he was in durance, and imprisoned by *Herod* the king, earnest prayer was made of the church vnto God for him, and pre-uailed, for euen there (as you may read) the praiers of the Church, ouerturned the counsell of tyrants, obtained the presence of Angels, brake the prison, vnlosed the chaines, put Sathan to flight, and preserved the Church, yea and *Peter* too, when by the prayer of men, and conduct of an Angell, he passed away without peril, and was deliuered out of the hand of *Herod*, and from all waiting for of

H 3 the

Act. 12. 5.
6. & 7.

the people of the Iewes.

- 4 Fourthly, and lastly, as prayer is the arrowe of our deliuerance, both from the euill of sinning, and the euill of punishing, so is it piercing in procuring all good things for vs, from the hands of God.

For by it, the barren wombe is made batsome, as in *Sarah, Annah, Gen. 25.* the *Shunamit*, and in *Elizabeth*, of all *1. Sam. 1.* which it fel out, as it did with *Zacharie*, *2. King. 4.* when the Angell said, feare not *Luk. 113.* *Zacharie*, for thy prayer is heard. and thy wife *Elizabeth*, shall beare thee a sonne, &c.

By it the enemy is conquered, as in *Moses* against *Amalecke*, of whom *Exod. 17.* it is said, *plus fecit oratio mosis orando, 1. Sam. 7.* quam *Iosue* pugnando, *Moses* prayer was more piercing then *Iosuas* pike. *2. Chron. 20. 6.* In *Samuel* against the *Philistines*. In *Iehosophat* against *Moab* and *Ammon*. In *Iudeth* against *Holefernes*. And in *Dauid* against that *Gyon* of *Gath*, when he said, what is this proud *Philistim* that he should reuile the Host of the liuing God, *Thou comest to me with a sword,*

sword, and with a speare, and with a shield, but I come to thee in the name of the Lord of Hostes, the God of the host of Israel, whom thou hast railed upon. 1. Sam. 17. 45.

It would be too long to tell of all, but this is the summe, by the power of prayer, diuels are dispossessed, the dead are raised, maladies are cured, eyes are opened, tongues are vntied, and sinowes are loosed, prayer fatched done fire from heauen, and it staied the sunne in *Gibion*, it openeth heauen, it shuttereth hell, and shaketh all the powers of darkenes, it conquereth God, it quieteth the conscience, it sacketh sinne, and to conclude, as it is in my text, it saueth soules, for it shall be, that whosoener shall call vpon the name of the Lord shall be saved.

These words are three times mentioned in the scriptures of God, to *Ioel. 2. 23.* make vs the more attentiuē, they are *Rom. 10.* riuited with a stiddy hand, & a treble stroke, to make vs y^e more apprehensiuē of y^e Lords mercies, they are driuen in like holic nailes of the holy Sanctuarie,

Prayer.

...hang our salua-
...speciall, when there
...in the heauens above,
...in the earth beneath: blood
...fire and the vapour of smoke:
...whofoever shall call vpon the
...of the Lord shall be saued And
...priuledge haue all his Saints,
...but the diuels & damned, shall either
...be silent & dum in the day of danger,
...or if they speake, they shall call to
...the mountaines to fall vpon them.
The Lord God of spirits prepare vs
euer to pray, and by that way and
meanes giue vs passage into the pre-
sence of our good God, there to haue
both audience, and answere, for his
sonnes sake, who hath saued vs from
our sinnes, by shedding of his most
precious blood, thereby to redeeme
the world of his Elect. To that God
and Christ, with the power of
the holy Ghost, proceeding
from both, be all honour
and glorie, this day and
euer. Amen. Amen.



FINIS.

me to this: Loue
for a take

